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THE
American Missionary Association,
ITS
MISSIONARIES, TEACHERS, AND HISTORY.
1869.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

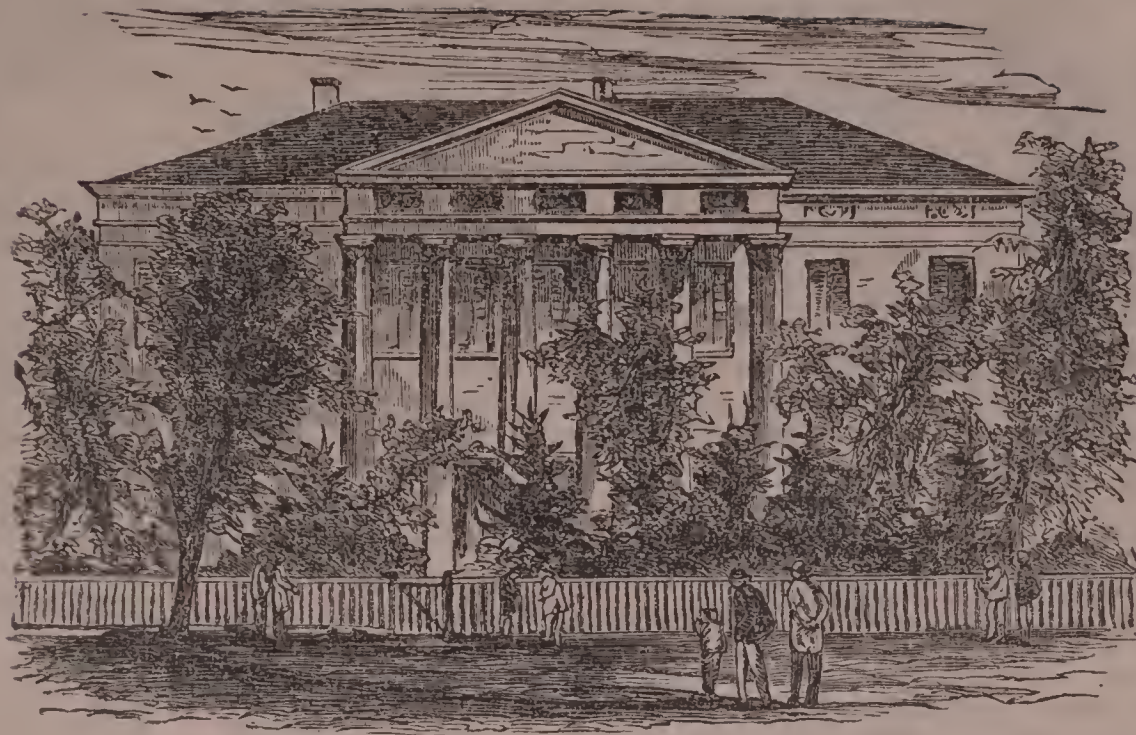
Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



EMERSON COLLEGE, MOBILE, ALA.

MISSIONARIES AND TEACHERS
OF THE
American Missionary Association,
FOR 1868--9.

The following list contains the Names, Homes, and places of labor of all who have been commissioned by the Association for service among the Freedmen in the South, from September 1st, 1868, to May, 1869.

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UNION HALL.

Miss N. A. Patterson, Oberlin, Ohio.

WASHINGTON.

Miss Narcissus Dunlap, Cincinnati, Ohio.

MAYSVILLE.

Miss Hena Carey, Cincinnati, Ohio.
" Amelia Cage, "

NEW BERNE.

Miss Caroline Smith, Cincinnati, Ohio.

NORTH MIDDLETON.

Miss Mary J. Copeland, North Middleton, Ky.

OIL WORKS.

Miss Rebecca Jones, Cincinnati, Ohio.

PADUCAH DIST.

Miss Mary Wilson, Cincinnati, Ohio.
" Florence Anderson, "

RICHMOND.

Miss M. L. Ford, Cincinnati, Ohio.
" Lizzie Henson, Oberlin, Ohio.

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TRENTON.

Miss Hannah Mason, Cincinnati, Ohio.

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Miss Mary Douglass, Cincinnati, Ohio.

INDIANA.

EVANSVILLE.

Mr. James M. Townsend, Oberlin, Ohio.

VINCENNES.

Miss Anna Kelley¹, Cincinnati, Ohio.

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Western Department of the A. M. A.

GEN. C. H. HOWARD, *Dist. Secretary.*

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Wm. F. Payne, Jefferson City, Mo.

OSWEGO.

Mr. J. W. Stryker, Joliet, Ill.
Mrs. H. E. Stryker, "

MISSOURI.

IRONTON.

Mr. Jesse Markham, Ironton, Mo. Mrs. C. Markham, Ironton, Mo.

KANSAS.

LAWRENCE.

Rev. J. H. Payne, Lawrence, Kan.

TOPEKA.

Rev. Robert Brown, Leavenworth, Kan. Rev. L. H. Platt, Topeka, Kan.

ARKANSAS.

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CAIRO.

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 " Nelson Rix, Cairo, Ill.
 " Wm. Kelley, "
 " H. H. Keyes, Grand Rapids, Mich.
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VILLA RIDGE.

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 Mrs. M. J. Craig, Sandy Creek, Pa.

NEW MADRID, MO.

Rev. J. Balaam, New Madrid, Mo. Mr. G. H. Jones, New Madrid, Mo.

SUMMARY.

Commissioned at the Central Office,	-	-	-	-	233
Laboring under the direction of the Western Department of A. M. A.	-	-	-	-	51
" " " Middle West " "	-	-	-	-	65
" " " F. W. B. Home Miss. Society,	-	-	-	-	29
" " " Western F. A. Com'n, and A. M. A.	-	-	-	-	118
Whole number sent into Service,	-	-	-	-	496
Missionaries and missionary visitors,	-	-	-	-	49
Matrons of Mission Homes, and Orphan Asylums,	-	-	-	-	16
Missionary Teachers, Males, (89), Females, (339)	-	-	-	-	431
Resigned 7, Deceased 1,	-	-	-	-	7
Leaving now in the Service,	-	-	-	-	488
Whole number in Maryland (2), District of Columbia (15), Virginia (63),	-	-	-	-	80
" " North Carolina (41), South Carolina (27),	-	-	-	-	68
" " Georgia (114), Alabama (48),	-	-	-	-	162
" " Tennessee (45), Kentucky (67),	-	-	-	-	112
" " Kansas (3), Illinois (17), Indiana (2),	-	-	-	-	22
" " Missouri (4), Arkansas (8), Mississippi (26),	-	-	-	-	38
" " Texas (7), Florida (7),	-	-	-	-	14
Colored Teachers and Missionaries—from the North 51, from the South 50,	-	-	-	-	101
Whole number scholars in Day School,	-	-	-	-	23,062
Average daily attendance, " "	-	-	-	-	19,340
Whole number scholars in Night " "	-	-	-	-	3,957
" " " Sabbath School,	-	-	-	-	21,869
Number in Primary Department,	-	-	-	-	10,291
" " Intermediate " "	-	-	-	-	9,579
" " Grammar " "	-	-	-	-	2,866
" " Normal " "	-	-	-	-	326
Whole number of different pupils,	-	-	-	-	27,019
Average number of scholars to each teacher,	-	-	-	-	55

HISTORY

OF THE

AMERICAN MISSIONARY ASSOCIATION,

FOREIGN DEPARTMENT.

The American Missionary Association was formed Sept. 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of a growing dissatisfaction with the comparative silence of the older missionary societies in regard to Slavery, and were a protest against it. The first of these organizations was THE AMISTAD COMMITTEE, originating under the following circumstances. On the 26th of Aug., 1839, Lieut. Gedney, of the brig *Washington*, employed on the coast survey, boarded a mysterious schooner, off the east end of Long Island. He found a large number of Africans and two Spaniards, one of whom announced himself as the owner of the negroes and claimed Lieut. Gedney's protection. The schooner was taken into the port of New-London, and the Africans, after a brief examination, in the U. S. District Court, were committed for trial for murder on the high seas. They were 42 in number, three being girls. They were all sent to jail in New-Haven.

After passing through several Courts, the final trial of these Africans was held in the U. S. Supreme Court, in pursuance of a demand by the Minister of the Queen of Spain. John Quincy Adams and Roger S. Baldwin argued the case in their behalf, in March, 1841, and the "captives" were pronounced FREE! They were removed to Farmington, Ct., where they remained under instruction till the following November, when they sailed for their native land, accompanied by three missionaries, sent by the AMISTAD COMMITTEE, which had been formed in New-York, and had assumed the responsibility of the trial in the Courts.

At this period, the Committee, occupied with their own pursuits, transferred the care of these Africans and the infant mission to THE UNION MISSIONARY SOCIETY, a body then recently organized in Hartford, Ct., with the same anti-slavery aim as that of the Amistad Committee, viz: "to discountenance slavery, and especially by refusing to receive the known fruits of unrequited labor." Under the auspices of the Union Society, the three Missionaries, accompanied by the captives, founded a mission-station at Kaw Mendi, West-Africa, where the Gospel was preached, a church organized, a school established, and a decided influence exerted against the slave trade. In 1845, a terrible war raged among the tribes around the Mission, when its power for good was most marked. It was the refuge for hundreds of both parties, who fled to it for protection. Its precincts were held to be sacred by both belligerents, and the missionaries succeeded finally in restoring peace.

THE UNION MISSIONARY SOCIETY, THE COMMITTEE FOR WEST INDIA MISSIONS and THE WESTERN EVANGELICAL MISSIONARY SOCIETY, subsequently united in forming THE AMERICAN MISSIONARY ASSOCIATION, which entered upon the work with increased vigor, strengthening the Missions already begun, and establishing or accepting the care of others—one missionary at the Sandwich Islands, two in Siam, and a number of Ministers and teachers laboring among the colored refugees in Canada, being taken under its care—so that in 1854 its laborers in the Foreign field numbered 79, and were located in West Africa, Jamaica, the Sandwich Islands, Siam, Canada, and among the Ojibue and Ottawa Indians. It now has missions in Siam, Western Africa, Jamaica and the Sandwich Islands.

THE HOME DEPARTMENT

Of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. Those of its Missionaries who were sent into the Southern States, while aiming to benefit all classes, whites and blacks, with schools and the preaching of the Gospel, yet bore an unequivocal “testimony” against slavery. The largest number of Home Missionaries employed by the Association was 110 in 1855, and these were located in the Northwestern States, and in Kentucky and North Carolina.

AMONG THE SLAVES.

Before the modern agitation of the anti-slavery question a few Southern white ministers, and occasionally even religious bodies, had uttered noble words against slavery. Here and there also, churches were formed, principally Moravian, excluding slaveholders; but these utterances, and organizations were few and uninfluential. The American Missionary Association has the distinction of beginning the first decided efforts while slavery existed, for the education and religious instruction of the people of the South, on an avowedly anti-slavery basis. The history of these efforts is full of interest.

Rev. John G. Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slave-holder, disinherited by his father on account of his anti-slavery principles, preaching under the commission of the Home Missionary Society, but withdrawing from its patronage because dissatisfied with its position on the subject of slavery, he collected a church of non-slaveholders, and applied to the American Missionary Association for a commission. Mr. Fee was then in the vigor of young manhood, of sanguine temperament, and, as his subsequent history has abundantly shown, of unflinching courage and great moderation under trials. The Association was ready to welcome such a man, and gave him a commission dated Oct. 10th, 1848. A colporteur, an elder in Mr. Fee's church, was employed at the same time to distribute Bibles and tracts among all classes, white and black, bond and free.

Mr. Fee's labors were quite abundant. He preached in many places, organized another non-slaveholding church, and, in spite of some annoyances, was happy in his work and quite successful. Sunday-schools were established and day-schools begun. The beginnings were made of what has since become *Berea College*.

In March, 1851, the Association commissioned Rev. Daniel Worth as a missionary in North Carolina. He too was a native of the State in which he labored, and had been a magistrate in the county. He preached to six feeble non-slaveholding churches, but his labors were not confined to them. He visited many parts of the State, and revivals attended his ministry.

The next year the Association appointed three missionaries for Kansas, and others soon followed to share the trials and meet the dangers attendant on the efforts to settle that state with free men, and to plant there a free Gospel.

Thus did the Association, at every accessible point, endeavor to preach the Gospel in the South. But soon there began to be heard the mutterings of that tempest which reached its terrible fury in the slaveholder's rebellion, and whose billows are still breaking angrily but vainly against the shore. In 1855, Mr. Fee, reënforced by three other missionaries and three colporteurs, had given himself to a wider range of effort, employing his pen and engaging in discussions on the subject of slavery. These, with like efforts on the part of that noble champion of human rights, Hon. C. M. Clay, had called public attention extensively, and, as it was hoped, favorably to the subject. But slavery, ever vigilant, saw the danger and was aroused. The first indication of this was in Garrard county, Ky., where a mob was made to take the place of a discussion, with however no favorable results to the patriarchal institution. Mr. Fee thus describes the scene :

"Preparations had been made for a discussion with a young lawyer. He had actually entered upon it, and made his opening speech at one of my previous appointments. I went at the time appointed, with a brother in the church, expecting a pleasant debate. My opponent, at the dictate of his masters, declined any further discussion, violated his promise to maintain liberty of speech, and joined a meeting (or mob) which passed resolutions against my further preaching in the neighborhood, all at the time unknown to me or my friends. When I went, I found the accustomed good and attentive audience absent (expecting no discussion), and a lawless band of wicked, profane men (about forty) in their stead. They presented their resolutions, accusing me of rebelling against law, teaching doctrines immoral and tending to violations of chastity, and insisting that I must desist from preaching there, adding, 'This is peremptory.' A physician was put forward as their foreman. In the company were one preacher and ten professors of religion, as I was assured by an aged member of the Baptist church, at whose house the meetings had been held. I replied to their resolutions and demands at some length. I demanded to be brought before law tribunals, if I had violated law. If I was teaching error, I asked some lawyer, doctor, or preacher, or any half-dozen of them, to appear before the people and show it, and let me have a chance of reply. They replied: '*We want no discussion; it only does injury.*' This is the policy of slavery and every other wicked work; it shuns the light.

"They then demanded that I should promise not to preach any more there. I refused to thus pledge myself, telling them I should be treacherous to God, to my own soul, and to their highest interest if I should do so, and that they would real-

ly regard me in that light. They then demanded that I should leave that house, threatening violence if I did not. I again refused, saying I should do no one thing that had the appearance of retreating or surrendering a right. They swore I should; took me by force, put me on my horse, then with boards and sticks forced my horse along, pouring upon me vile abuse and constant threats of violence. Then it was that I felt the force of the words uttered against Christ, my Saviour: 'Away with him! away with him!' In many respects this was to me a most trying occasion. Yet to me it has been a blessing. It has driven me nearer to God my strength. It has given me *such sympathy with Christ* as I had not before, and could not have had otherwise."

The good effects of that scene are mentioned subsequently by Mr. Fee :

"Hundreds who were before silent are now speaking out in tones of marked disapprobation of the conduct of the mob. That mob, in two hours' time, probably did more to advance the cause of freedom in this and adjoining counties, than we could have done in two years of faithful preaching. God be praised 'that he makes the wrath of man to praise him!'"

The next year came the crisis in Kansas. Forays were made into the territory by infuriated men, under unprincipled leaders, from Missouri; United States troops, under the lead of marshals, were arresting citizens for no crime but that of protecting themselves, their families, and their property; and hordes of ruffians were prowling over the country, abusing, robbing, seizing, and dragging away peaceful inhabitants. It was truly a reign of terror. The escape of the missionaries was remarkable. Rev. Mr. Adair, one of the number, wrote, under date of October 1st, 1856 :

"I am now where I have fled from the tyrant Pierce and his 'Border Ruffians.' They seek to shed my blood; they have shot down a nephew of mine who happened to be in the road near my house. . . . This was soon followed by the murder of a cousin of mine, an invalid Christian man, who was near and tried to escape; he fled to the wood, two horsemen pursued him, and shot him. Another man near by was badly wounded. . . . I shall not attempt to describe my feelings while I lay concealed, much less the feelings I had when, late at night, I got help, and with a lantern in hand went to the woods, found the dead body of my cousin, and brought it home on the Sabbath. May God have mercy on the murderers; they know not what they do! . . . My children are in constant fear, but my wife is not in a situation to leave, nor could I leave her alone. Do pray for us."

Mr. Adair was connected by marriage with the celebrated John Brown, and the nephew here mentioned was the old hero's son. This murder was one of the series of events that led to the raid at Harper's Ferry, and thus hastened the outbreak of the rebellion.

Mrs. Byrd, the wife of another missionary, narrates the capture of her husband :

"My husband is a prisoner in the camp of the enemy. Last night, about ten o'clock, we heard horsemen riding at full speed up to the house. They were soon at the door, knocking and calling for Mr. Byrd. They ordered him to get up and go with them, but would not for a long time tell us where or for what reason. They assured him he should not be harmed at all, and finally said they had orders to take him to their camp. Husband rose and let them in, for they were also directed to see whether he had any firearms, and to search for papers. The company consisted of five armed men. One of our pro-slavery neighbors brought me a note this morning from Mr. Byrd, in which he says that he is courteously treated, but did not know when he should return. Here I am alone, with four little ones, the youngest a babe not two months old, and worse than all, my husband is in the hands of merciless men. Do pray for us."

The year 1858 brought another mob upon Mr. Fee and his fellow-laborer, Jones, a colporteur who accompanied him, and who, as it turned out, was the only sufferer of physical violence. A graphic pen sketches the scene :

“ While Bro. Fee was preaching, thirty or forty armed men rode up, and sent one of their number into the house to demand that he should desist. He replied, as he has usually done in such cases, that he was peaceably exercising his constitutional right, and requested the person to be seated until he had finished preaching. The messenger returned to his company, who then rushed in and seized Bro. Fee and Bro. Jones; they tried to extort from Bro. Fee a promise that he would never return, threatening to duck him in the river till there was no breath left in him. Failing in getting a pledge, they mounted their horses, one of them taking Bro. Jones up behind him, and rode about two miles to the river, and descended into a dark, lonely ravine upon the bank. At the foot they halted, and made another effort to induce Bro. Fee to promise to leave that part of the country, and not return. He at length got their attention, and commenced talking to them, telling them he could not make a pledge that might conflict with future duty. Said he, ‘It is not impossible that some of you may yet want me to come and pray with you, and I should hate to be under a pledge not to do it.’ He also told them, if he did this from fear of their violence, they themselves would not respect him, and reminded them of that greater meeting, when they all must be assembled to give an account of ‘the deeds done in the body.’ At length one of them said: ‘They did not come there to hear a sermon; they must attend to their business.’ They then proceeded a little way farther to a thicket on the bank of the river. They here ordered Bro. Jones to strip; he pulled off his coat and vest, and stopped. They jeered him, and told him to ‘strip his linen.’ They removed all his clothing except his shirt. Then bending him over, they turned that up, and one of the leaders of the gang proceeded to whip him upon the naked back with a sycamore switch or switchettes; these grow large and heavy. Every blow left its mark. His wounds, as seen afterward by others, are of no slight character. Bro. Fee expostulated with them, but in vain. When they had satisfied their cruelty upon Bro. Jones, the man who plied the whip, approaching Bro. Fee, told him if he would not promise never to return, he should be treated five times worse. Well, he told them he would meet his suffering then. They compelled him to remove a part of his clothing. He knelt to receive the blows, and then, for some unaccountable reason, they desisted without striking a blow. They then ordered them to start immediately for their houses, and remounting, they escorted them about five miles, and there left them. They came about eight miles, and put up for the night at the house of a friend, where Bro. Fee preached to the family. He says he never felt more in the spirit of preaching, and never spent a happier night than the one which followed. Bro. Jones suffered greatly under his cruel whipping.”

At length came the raid of John Brown, (October, 1859,) the universal terror of the South, and the expulsion of all our missionaries from Kentucky and North-Carolina. The onset began at Berea, Madison county, Kentucky. The school at this place was prosperous. A number of families, some from Ohio, had gathered here to aid in building up the institution and the cause of freedom. Mr. Fee was absent at the North, soliciting funds for the school, when a committee of sixty-two persons, appointed at a public meeting held at Richmond, the county-seat, came to Berea and warned the principal men to leave the place in ten days. No disrespectful language was used, but it was said that force would be employed if the warning was not heeded. On the next day, two of the proscribed citizens called on the Governor of the state, who assured them that he could not protect them; and the 30th of December, *thirty-six* persons reached Cincinnati, exiles for the crime of holding, and teaching anti-slavery sentiments! They were ministers,

teachers, business-men, and their families; one of the number had recently erected a steam saw mill at Berea, and was the owner of five hundred acres of land.

Bro. Fee's family had removed to Bracken County, where he joined them, hoping that, as this was near the Ohio, in the vicinity of his birth-place, and the scene of some of his most successful labors in preaching and planting churches, he might be suffered to remain in peace. But the hope was vain. The organized mob came with the inexorable notice. Eighteen exiles, including women and children, started for Ohio, in January, 1860.

In North-Carolina, the useful labors of Rev. Daniel Worth were also stopped, and himself forced from the State by these first throes of the coming earthquake of rebellion. He wrote from New-Salem, North-Carolina, December 21st, 1859 :

"The prospect is that we shall have times of trial here before long. Since the unfortunate affair at Harper's Ferry, the country is in a tremendous ferment. Threatenings reach me from various quarters, and I should not be surprised if met by a mob at my next appointment. I do not expect to leave my work except compelled by brute force. I know arrangements are making to meet me with a mob at my next appointment—Sabbath the 25th. I am calm, peaceful, confiding in my God."

He was arrested, and had his preliminary examination at Greensboro. He pleaded his own defense. A correspondent of *The New York Herald* gives this description of him :

"The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large, commanding eye. He looks enough like Burton, the comedian, to be his twin brother. . . . He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position, but on the contrary, expressed his ideas with boldness and fearlessness."

He was indicted and remanded to prison. His trial began March 30th, 1860, occupying one whole day and nearly a whole night. The verdict was *guilty*; the sentence, a year's imprisonment. On his appeal to the Supreme Court, he was released on bonds for \$3000. He came North, and the funds were raised.

Rev. A. Vestal, the other missionary of the American Missionary Association, in North Carolina, was compelled to leave. In these and other ways, Sodom was prepared for the doom of fire and blood !

The Executive Committee, soon feeling the influence of fore-shadowed events, withdrew largely its Home Missionaries from the North-West, to concentrate the energies of the Association more fully on the new field opening at the South.

AMONG THE FREEDMEN.

The Union armies, on entering the South, found a surprising thirst for knowledge among the negroes; and chaplains and Christian soldiers became, to a limited extent, their teachers. But the first systematic effort for their relief and instruction was made by the American

Missionary Association; and the honor of the initial steps is due to Lewis Tappan, Esq., then its treasurer, who began the movement by a correspondence with General Butler, in command at Fortress Monroe, where the fugitive slaves were protected. Soon afterwards the Association sent Rev. L. C. Lockwood to Fortress Monroe. He reached there September 3d, and under authority of Gen'l Wool entered at once upon his work. He spent the day in exploring. At night from the hotel piazza he heard singing in the distance and following up the strain, came upon a prayer meeting of "contrabands" in a low shed outside the Fort. They heard his mission with gladness and gratitude, and hailed his coming as the answer to their prayers, and the assurance that "the good Lord" had some great things in store for them and their people. Meetings were arranged and Sabbath schools organized—one of them in the house of Ex. Pres. Tyler—a new use for that house and a new era for the people.

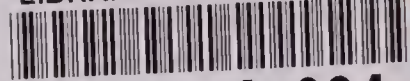
But the great event in Mr. Lockwood's mission, though its significance was, perhaps, not then suspected by him, was the establishment, on the 17th of September, 1861, of *the first day-school for the Freedmen*. The school was opened in a small brown house, near the large building known as the "Seminary," where once the proud daughters of the South were educated. The first teacher of that humble school was Mrs. MARY S. PEAKE, an amiable and intelligent Christian woman. Her mother was a free colored woman; her father, a white man—an Englishman of rank and culture. Mrs. Peake taught the school with great success for a few months, when her health failed, and she entered peacefully upon her heavenly rest.

That little school was the harbinger of the hundreds that have followed, and of the thousands that are yet to come, that are to give an intelligent Christian culture to the colored race in America. Mrs. Peake and the first slave-ship will hereafter be contrasted as the initiators of two widely different eras—of barbarism and of civilization.

These beginnings were followed, in rapid succession, by those marked events in the progress of education among the Freedmen, still fresh in memory of all. The following summary of the number of missionaries, superintendents and teachers employed by the American Missionary Association at the South will, in the briefest way, give a view of the rapid enlargement of its work: In 1863 there were 83 employed by the Assoc'n; in 1864 there were 250: in 1865, 320: in 1866, 353: in 1867, 528: in 1868, 522.

The operations of the year 1868 may be seen from the following statements:

PHYSICAL RELIEF.—More than \$50,000 worth of clothing and supplies has been received. The two flourishing Orphan Asylums, one at Atlanta and the other at Wilmington, have given shelter to many little sufferers who would otherwise have had neither home or food.



SCHOOLS, *Day, Night and Sunday*, under these teachers, have been efficiently maintained, and in many places have laid the foundations of a common-school system for their districts or states. One important aim of the Association is to raise up teachers and preachers among the people, as the only possible way of meeting the constantly increasing demand for them. With the aid of the Freedmen's Bureau, and such co-operation of the colored people as could be secured, it has already obtained a large number of sites and buildings for *High Schools, Normal Schools and Incorporated Colleges*. *High Schools* are established in Wilmington and Beaufort, N. C.; Savannah, Ga.; Memphis and Chattanooga, Tenn., and Louisville, Ky.

Normal Schools at Hampton, Va.; Charleston, S. C.; Macon, Ga.; Talladega and Mobile, Ala.; and *Chartered Colleges* at Berea, Ky., Nashville, Tenn., and Atlanta, Ga.

"The Hampton Normal and Agricultural Institute" offers a three years' course of study. It is situated on a farm of 120 acres of choice land, in the cultivation of which the young men defray a considerable part of their expenses.

A peculiar feature of Berea College is, that of the 300 pupils which it numbered last year a little over one third were white.

Fisk University, Nashville, has a charter, a corps of ten instructors, and numbers 413 pupils—88 in the normal department, 85 in the grammar school, and the remainder in the lower department. It stands on a block of land in the city worth at least \$16,000.

The Atlanta University, Georgia, occupying a choice location in the city, has a large number of students in the earlier stages of their course. It is laying the foundations for an important institution, destined to exert a wide influence over the state.

The school building at Mobile occupies one of the finest sites in the city, and is really one of the most substantial and commodious buildings in the state. It will furnish school-room for 800 pupils.

CHURCHES.—The auspicious time for their formation on the basis of intelligence and active piety, free from the mere emotionalism of the past, has come. Already the Association has under its care such churches at Charleston, S. C.; Atlanta and Macon, Ga.; Chattanooga, Nashville and Memphis, Tenn.; Talladega, Ala.; Camp Nelson and Berea, Ky., and elsewhere. One has recently been organized in that scene of prison horrors, *Andersonville, Ga.*

It is expected that similar organizations will soon be formed at other important places. These churches may be small at the outset, but under God they must and will increase and become a power for good among both the colored people and the whites.